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plete; two in Oxford, complete or very nearly so; and three in London, one of them incomplete. The number of manuscripts relied upon is, for each portion of the text, from six to eight, in general seven. This is all the manuscript-material known to exist in the European libraries, and is regarded as forming a sufficient foundation for a satisfactory text, considering the well known minute agreement of the Vedic MSS. The aid of other manuscripts would hardly be of much value, unless they should be of another school, and present a sensibly different text; and of the existence of such even in India there is as yet no evidence. For these statements respecting the manuscript authority for a text of the Atharva, we are indebted to a private communication from Mr. Whitney.

The second fasciculus will embrace an introduction to the Atharva, a commentary on the text, consisting of critical and explanatory notes, with citations from the *pada-pāṭha*, or analyzed text, of this Veda, from the *prāticākhyā*, or grammatical explanations, belonging to it, from its *anukramanī*, or catalogue of authors, subjects and metres, and from its *sūtra*, or ritual, together with a concordance of the Atharva with the other collections of Vedic hymns.

A brief notice of this very important publication must suffice for the present. Even in its incomplete state, it will be appreciated by all who apply themselves to the study of Vedic literature, as well as confer honor upon its editors, and upon the enterprising publisher. May it also be happily completed!

E. E. S.

VI. PHœNICIAN INSCRIPTION OF SIDON.

THE great work of Gesenius on the existing monuments of Phœnician writing and language, published in 1837, embraces eighty-one inscriptions, of various lengths, exclusive of legends on coins. Since that time, many more have been brought to light. According to a late writer,* there had been discovered, in 1852, thirty-five inscriptions not known to Gesenius. The most important of all these, undoubtedly, is the monument of Marseilles, discovered in 1845, which gives us what may be called the sacrificial code in force at a temple of Baal in that city. But this is, much mutilated. For particulars in regard to many of these, the *Étude Démonstr. de la Langue Phén. et de la Langue Libyque*, Paris, 1847, by Mons. A. C. Judas, may be consulted. The present year has added to the number another very valuable inscription, in twenty-two lines, each line containing on

* F. Hoefer in a volume of the series published at Paris under the title of "L'Univers," as we are informed by Mr. Abbot of the Boston Athenæum.

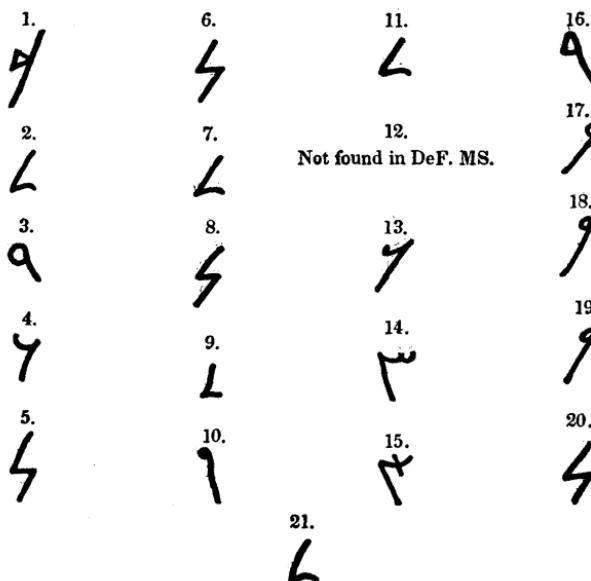
an average forty-six letters, and the whole in perfect preservation. No Phœnician monument which can compare with it in length and condition, has ever before been discovered. It is also unique as regards its locality, having been found at Sidon, in the very heart of ancient Phœnicia. Nor is its intrinsic interest out of keeping with these external circumstances which give it a peculiar value. This discovery was made on the 19th of January last, in the course of excavations undertaken with a view to finding treasure. For some time past, it seems, there has been a vague tradition current at Sidon, that treasure might be found by digging in the old grave-yards of the city; a tradition verified in 1853-54 by the discovery of three copper pots, each containing eight hundred pieces of gold of the coinage of Philip and Alexander of Macedon. Some of these gold-pieces have been sent to this country, and two of them are in the Cabinet of the Oriental Society. The search for gold being prosecuted with renewed ardor, this inscription was disinterred. The following account of the circumstances is extracted from a letter to the editor of the *Journal of Commerce*, dated Beirût, Feb. 11, 1855.

"On the 19th of January last, some men were digging for more hid treasure in an ancient cemetery on the plain of Sidon, called *Mughorat Tubloon*, when, at the depth of about twelve feet below the surface, and near the walls of ancient edifice, they uncovered a sarcophagus, upon the lid of which there is a long Phœnician inscription. The lid is of a blue-black marble, intensely hard and taking a very fine polish. The lid is about eight feet long by four feet wide. The upper end is wrought into the figure of a female [?] head and shoulders of almost a giant size. The features are Egyptian, with large, full, almond-shaped eyes, the nose flattened and lips remarkably thick, and somewhat after the negro-mould. The whole countenance is smiling, agreeable and expressive beyond any thing I have ever seen in the disinterred monuments of Egypt or Nineveh. The head-dress resembles that which appears in Egyptian figures, while on each shoulder there is the head of some bird—a dove or pigeon—and the bosom is covered by what appears to be a sort of cape, with a deep fringe, as of lace. On the lid, below the figure-head, is the inscription, consisting of twenty-two lines, closely written.

"In the meantime a controversy has arisen in regard to the ownership of the discovered monument, between the English and French consuls in this place. The Turkish governor of Sidon, in this state of the matter, has closed up the ground and protected it by a guard of soldiers while the question is before the courts. Mr. Thompson informs me that in the process of the diggings the men opened large and elegant rooms cut out of the solid rock, one of which he had entered and examined, and which could be hardly less

than thirty feet square by fifteen in height, the ornamental work of which was of the highest finish."*

Not long after this discovery, the writer received from Dr. H. A. DeForest, of the Syrian Mission of the American Board, a manuscript copy of the inscription. Another copy was sent to the Albany Institute, and was very promptly lithographed under the auspices of that association. A copy of this lithograph, engraved on wood, was published in the *United States Magazine* for April 15th. It is understood to have been Dr. C. V. A. Van Dyck, a missionary of the American Board in Syria, who made the copy from the original. The plate attached to this paper is the Albany lithograph (copies of which were obtained through the kind assistance of Mr. H. A. Homes of the State Library at Albany), with some numbers added over certain letters, referring to the following variations found in the copy received from Dr. DeForest †.



* There is reason to believe that further excavations on Phœnician soil would lead to other important discoveries like this. A correspondent says: "Cannot the Society induce some of your wealthy and generous Bostonians to give the aid of their long purses to some American Layard, for exploring the sites of ancient Tyre, Sidon, Citium, etc. There is every reason to believe that such researches now undertaken would meet with the richest reward."

† A letter from Dr. Smith of Beirut to Dr. Robinson, dated May 15, 1855, says that the inscription still remained "covered in the earth and inaccessible."

Several American scholars have interested themselves in the reading of this inscription, and have communicated on the subject with the writer. These are Prof. J. W. Gibbs of Yale College, Prof. W. H. Green of Nassau Hall, Rev. Dr. J. Murdock of New Haven, Rev. Dr. W. Jenks of Boston, Mr. W. W. Turner of Washington, Mr. W. A. Miller of Albany, and Rev. Dr. C. F. Crusé of New York. It is understood, also, that Rev. W. A. Thomson, and Rev. Dr. E. Smith, well-known American missionaries in Syria, and accomplished scholars, have succeeded in reading the greater part of the inscription. From these gentlemen, however, no communication relative to the particulars of their interpretation is known to have been received, as yet, in this country. Here it is proper to observe that portions of the inscription, of considerable length, present little or no difficulty to one at all acquainted with the Hebrew; while other portions are quite difficult to be interpreted. It must also be remarked, that the similarity of some of the Phoenician letters to one another (particularly of *l* and *n*, which differ only as to the length of their lower limb; and of *d* and *r*, which differ only in the direction in which they incline, while the *b* differs from either *d* or *r* only in its lower limb being curved; and the *ts* and *t*, some forms of which also differ only in the direction in which they incline) gives room to suppose that the copyist may not in all cases have distinguished the letters which make the correct reading; and there is some reason to believe that the stone-cutter may have made occasional mistakes in the original lettering. The obscure passages, therefore, allow of some latitude of interpretation. The following translation has been made by the writer in consultation with Professor Gibbs, and with the valuable assistance of his suggestions and criticisms. It is presented with diffidence, yet not without hope of its contributing to the elucidation of the monument. In the Hebrew transcript, some letters which are supposed to be superfluous in the original, the stone-cutter, or the copyist having carelessly inscribed the same letter twice, are enclosed in parentheses. A character which it seems necessary to supply in the first line, is distinguished by brackets.

ble;" but refers to a re-examination of the original by Rev. Mr. Thomson, after it was first copied, which led him to "correct a few letters," and adds that Mr. Thomson had "sent his copy to Chevalier Bunsen, who has placed it in the hands of Prof. Ditterich [Dieterici], who will publish it." But whether either of the copies sent to this country embraces these corrections is not known.

**COPY OF AN INSCRIPTION
IN PHœNECIAN CHARACTERS**

*Disinterred within a mile of the City of SIDON, on
made by Dr. C. V. A. Van D*

2

4 5 9 4 6 7 9 2 0 4 8 4 6 4 2 7 4 6 8 1 1 1 —
1 6 2 1 5 9 4 8 6 4 5 9 4 7 6 4 9 2 0 4 4 8 4 6 4 9
2 9 9 8 9 4 2 6 8 9 4 5 9 4 2 7 4 1 2 6 4 9 4 2 6 4 9
7 2 9 4 2 6 8 9 4 5 9 4 2 7 4 1 2 6 4 9 4 2 6 4 9
4 0 4 6 8 7 0 9 4 2 6 8 9 4 5 9 4 2 7 4 1 2 6 4 9 4 2 6 4 9
7 2 9 4 2 6 8 9 4 5 9 4 2 7 4 1 2 6 4 9 4 2 6 4 9
4 9 4 3 4 0 4 2 6 8 9 4 5 9 4 2 7 4 1 2 6 4 9 4 2 6 4 9
0 9 2 4 6 9 4 6 7 4 2 6 8 9 9 8 9 9 9 8 9 2 6 8 7 4 2 6 9 1
8 6 4 5 9 2 6 8 9 4 5 9 8 4 6 4 9 4 2 6 8 9 4 3 4 6 4 9
1 0 4 2 6 8 9 4 5 9 8 4 6 4 9 4 2 6 8 9 4 3 4 6 4 9
7 4 5 9 2 6 8 9 4 5 9 8 4 6 4 9 4 2 6 8 9 4 3 4 6 4 9
3 4 5 9 2 6 8 9 4 5 9 8 4 6 4 9 4 2 6 8 9 4 3 4 6 4 9
4 9 4 5 9 2 6 8 9 4 5 9 8 4 6 4 9 4 2 6 8 9 4 3 4 6 4 9
1 0 4 2 6 8 9 4 5 9 8 4 6 4 9 4 2 6 8 9 4 3 4 6 4 9
open space of an inch

SCRIPTION

RS ON A SARCOPHAGUS

on the 19th of January, 1855.

Tan Dyck.

1. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

2. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

3. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

4. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

5. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

6. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

7. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

8. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

9. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

10. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

11. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

12. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

13. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

14. ዓመት ከተማ ተስፋዣ ማዕከል ዘመን

in lines 16 & 17 a small scale has been chipped off, probably by a blow from the pickaxe of a workman

e of a workman engaged in digging.

HEBREW TRANSCRIPT OF THE FOREGOING INSCRIPTION.

1 בְּרִיחַ בֶּן בְּשָׁנָה עֲסָר וְאֶבֶן — [] גָּל מִלְכִימָד אֲשֵׁמָנִיעַ מֶלֶךְ צְדָנָם
 2 בֶּן מֶלֶךְ הַבְּנָת מֶלֶךְ צְדָנָם דָּבָר מֶלֶךְ אֲשֵׁמָנִיעַ מֶלֶךְ צְדָנָם לְאֹמֶר נְגַזְּתָה
 3 בְּלֶעָד בֶּן מִסְכִּי מִמְּאָרִידָם יְהֻם בֶּן אַלְמָתָה וְטָכָב אַנְלָה בְּחַלְדָּה וּבְקַכְּבָּרִי
 4 בְּמִקְּם אֲשֵׁבָנָת b. קְנוּמָה אַת כָּל מִמְּלָכָת וְכָל אֲדָם אַל יְפָתָח אַיְזָה-מִשְׁכָּבִי וְ
 5 אַל יְבָקַשׁ בֶּן מִנְמָת אֲאָוֹתָם בֶּן מִנְמָת וְאַל יְשָׂא אַיְזָה-חָתָת מִשְׁכָּבִי וְאַל יְעַמֵּד
 6 טָלָב מִשְׁכָּבִי. שְׁלָתָה מִשְׁכָּבִ שְׁלָאִי אָפָּ אָב אָדָם מִי רְבָּ דָּן כְּאֵלָה-שְׁמָעָ בְּדָן מִכְּ(בָּ)ל מִמְּלָכָתָה
 7 כָּל אָדָם אֲשִׁירְפָּהָת עַלְתָּה מִשְׁכָּבִי a. אָמָּ אֲשִׁירְשָׁא אִיזְדָּחָתָה מִשְׁכָּבִי c. אָמָּ אֲשִׁירְעָמָם לְבָבָ מִ
 8 שְׁכָבִי a. אַל יְכַן לִם מִשְׁכָּב אַזְדָּרָפָאָם וְאַל יְקַבֵּר בְּקַבְּרָה b. וְאַל יְכַן לִם בֶּן וִירָעָ
 9 תְּהָת a. כָּל וּטָר דָּן מִזְאָקָנָם הַקְּרָשָׁם אַת מִמְּלָכָה b. בְּרָאָשׁ מִשְׁלָבָן מֶלֶךְ
 10 צְהָנָם אַזְדָּמְלָבָת a. אָמָּ אָדָם דָּא אֲשִׁירְפָּהָת שְׁלָתָה מִשְׁכָּבִי b. אָמָּ אֲשִׁירְשָׁא אִיזָּה
 11 חַלְדָּה a. נָא יְרַדְעָ מִמְּלָכָתָה הָא b. אָמָּ אָדָם מִהְמָת אַל יְכַן לִם שְׁדָ שְׁלָמָם טָהָ

12 ב. בָּן מִעְלָה אָרֶב דָּרִים הַהֲרָה שְׁמוֹשׁ אָנָּק נָה. נַי(ב) גָּזָה בְּלָשׂוֹן בֵּן מַט
 13 בַּי. בָּנִים אַמְּרָדִים וְהֵם בָּן אַלְמָתָה. אָנָּק (ל) אָנָּק אַסְמְנָעָרָד מֶלֶךְ צְדָם בָּן
 14 מֶלֶךְ תְּבִנָּה מֶלֶךְ צְדָם בָּן בָּנָה. מֶלֶךְ אַשְׁמְנָעָרָד מֶלֶךְ צְדָם וְאַמִּי אַמְּשְׁמְנָרָה
 15 אַמְּשְׁמְנָרָה כְּהַנָּה עַשְׂרָה רְבָנָה הַמְּלָכָת בָּת מֶלֶךְ אַסְמְנָעָרָד מֶלֶךְ צְדָם אֶם בָּנָה. אַיִת בָּת
 16 אַלְנָבָן אֵי תְּבָת דָּל אַרְצָה יְמָה וּרְשָׁוֹן אַיִת דְּשְׂרָה שְׁמָה מָאָר רֵם וְאַגְּדוֹן אַשְׁבָּנוּ בָּת
 17 אַשְׁבָּנוּ בָּת לְאָמָם מָה דָּר שְׁעָנֵיר לְלָב הָר וְשָׁב לֵי. שְׁמָמָא רֵם וְאַגְּדוֹן אַשְׁבָּנוּ בָּת
 18 אַלְנָבָן צְדָם בְּצָדָן אַרְצָה יְמָה בְּתָלְבָל צָדָן. וּבָת לְעַלְעַל צָדָן וְטָפָן לִמְמָה
 19 אַיִת דָּר וְפִי אַרְצָה יְמָה גָּן הַאֲרָ(ר) אַשְׁבָּשָׂר. שְׁדָן לְמִרְמָה עַצְמָה אַשְׁפְּעָלָה וְטָפָן לִמְמָה
 20 עַלְתָּה גְּבַל אַרְצָה לְכָנָה כָּל צְדָם לְפָלָם. קְנָמִי אַת כָּל מִמְלָכָת. וּכָל אָדָם אֶל וְפִתָּח עַלְתָּה
 21 וְאֶל וְעַר עַלְתָּה וְאֶל וְעַמְסָה לְבָב מִשְׁבָּבִי. אֶל וְשָׁא אַוְרָדָה לָהּ מִשְׁבָּבִי. כָּל וְסָר חִיל
 22 אַלְנָבָן הַקְּרָשָׁב אֶל וְיִקְצָן הַמִּלְכָת. אֶל וְאָדָם מִהְמָת בַּרְעָם לְפָלָם

TRANSLATION.

Line 1. In the month Bûl, in the year fourteen, 14, departed the king's king Eshmun'iyed, king of the Sidonians,

- " 2. son of king Tabnith, king of the Sidonians. Speaks king Eshmun'iyed, king of the Sidonians, saying : I have been carried away,
- " 3. I have been swallowed up (by Sheol) within my covert; there is an end of burthens within my vestibule ; and I am reposing in my enclosure and in my sepulchre,
- " 4. in a place which I have built. My imprecatory prohibition in conjunction with all the kingdoms (is as follows) : And let no man open my place of repose,
- " 5. nor scrutinize, within my place of sleep, how it is with men within the place of sleep, nor take away the enclosure of my place of repose, nor remove
- " 6. the inner part of my place of repose. If thou enterest my place of repose, although a man who judgest like El, mayest thou hear a judgment by all the kingdoms.
- " 7. And as for every man who shall open the entrance of my place of repose, would that he who shall take away the enclosure of my place of repose, would that he who shall remove the inner part of my place of repose,—
- " 8. let there not be prepared for any one whomsoever a place of repose in the society of the Rephaim, and let him not be buried in a sepulchre, nor let there be prepared a son for any one whomsoever, and let it be ill with him below.
- " 9. Let whosoever is refractory have a judgment by the holy gods in conjunction with the kingdom, through the head-rule of the son of the king of the Sidonians over the kingdoms.
- " 10. Would that that man who shall open the entrance of my place of repose, would that he who shall take away my enclosure,—
- " 11. I pray that he may have experience of this saying. Would that the man who kills,—let there not be prepared for any one whomsoever a field of sweet peace
- " 12. in the midst of the high-places of the Light, among those living under the sun, after the manner in which I am resting. I have been carried away, I have been swallowed up (by Sheol) within my covert ;
- " 13. there is an end of burthens within my vestibule. As for me, me Eshmun'iyed, king of the Sidonians, son of
- " 14. king Tabnith, king of the Sidonians, grandson of king Eshmun'iyed, king of the Sidonians, and my mother Amashtoreth,

L. 15. priestess of Ashtoreth our lady, the queen, daughter of king Eshmun'iyed, king of the Sidonians, lo, we have built the house of

“ 16. the gods, the house of judgment, of the land of the sea ; and we have established the (house of) Ashtoreth—let the name of the Light be exalted ! and it is we

“ 17. who have built the house of my mother, wide spread, rich, the light of the midst of the hill, and my abode—let the name of the Light be exalted ! and it is we who have built the temples of

“ 18. the divinity of the Sidonians, in Sidon, the land of the sea : the temple of Baal-Sidon, and the temple of Ashtoreth—the name of Baal (be exalted) ! and until the Lord of kings shall give to us

“ 19. the delectableness and beauty of the land of Tyre, the garden of the plain country, we have taken possession for Marathus of the fortifications which she made, and we have added to

“ 20, the citadels of the borders of the land, in order to protect all the Sidonians forever. My imprecatory prohibition in conjunction with all the kingdoms (is as follows) : And let no man open my entrance,

“ 21. nor pull down my entrance, nor remove the inner part of my place of repose, nor take away the enclosure of my place of repose. Let whosoever is refractory have a judgment

“ 22. by these holy gods, and let the kingdoms cut him off, him, and the man who kills ; so that it may be ill with them forever.

NOTES.

L. 1. a.—**בִּירָח בָּבֶל בְּשָׁנָת עֶסֶר וְאַרְבַּע־יָמִים**, i. e. “in the month Bûl, in the year fourteen, 14.”—On **בָּבֶל**, see 1 Kings 6 : 38. In **עֶסֶר** the **ס** is a permutation for **ש**: see Gesenius, *Monum.* p. 432. The date seems to be given in two forms, by words as well as figures, for greater precision. Consequently, as the words must control the figures, an additional unit-mark is to be supplied. The numeral signs here used also mark the dates of the autonomous coins of Sidon, Ptolemais, and Marathus, and have been, hitherto, found only on coins, with one or two exceptions.* The era dated from on these coins is B. C. 111. See *Monum.* pp. 86 ff., 264.

* In the first line of Inscr. Cit. 1. some numerals may be plainly seen, after the expression **תְּשִׁבְתָּה**, and followed by ... **גָּל מֶלֶךְ**, as in the inscription before us. Gesenius has left this passage unexplained: see *Monum.* p. 125.—J. W. G.

L. 1. b.—**מלך אַשְׁמָנָעִיר מֶלֶךְ צִירֹנוּם**, i. e. “departed the king's king Eshmun'iyed, king of the Sidonians.”—On **מלך** for **מלך**, see *Monum.* p. 58. **מלך** must be an epithet. It may be read so as to mean either “the king's king,” or “the reigning (as opposed to “titular”) king,” or “rex a rege constitutus;” comp. the name **מלך בָּאָלָה** = a rege (sc. Baal) datus, in *Monum.* p. 134, Inscr. Cit. 4. A passage in line 18 of this inscription, beginning **וְעֵד יְהֹוָה אֲדוֹן מלכִים**, favors an interpretation of the epithet as implying subordination, whether to Baal or to some superior human potentate. Such an implication, if supposed, will account for the exclusive use of the simpler title **מלך**, in the same connection, in all other parts of the inscription. On **אַשְׁמָנָעִיר** = the Restored by Eshmun, see *Monum.* p. 145, Inscr. Cit. 17.

[The frequent occurrence of this name in an inscription purely Phoenician (see lines 1, 2, 13, 14, 15) is a voucher for its Phœnician origin, and shows that Eshmun was a Phœnician divinity: comp. Movers, *Die Phœnizer*, Th. I. p. 527 ff., who combines Eshmun with the celestial sphere, or *primum mobile*.—J. W. G.]

L. 2. a.—**בן מלך תבניהם מלך צירנוּם**, i. e. “son of king Tabnith, king of the Sidonians.”—Respecting **תְּבִנָה**, see *Monum.* pp. 115–118, and *Die Phœn.*, I. p. 616 ff. It is probably identical with *Tērrnūs*, the name given by Diodorus to a king of Sidon in the time of Artaxerxes Ochus: see *Bibl. Hist.*, xvi. § 42 ff. The double *n* of this name is explained by **תְּבִנָה**. The name **תְּבִנָה** (*τέβινη*) occurs in several Phœnician inscriptions (Athen. 1.; Carthag. 1, 2, 3, 5), as belonging to a female divinity, and has been supposed to be identical with the Greek *Tērrnūs*. In the application of this name to a man there is an ellipsis of **עבד**, as in **אָסְתָרָה עַשְׂתָרוֹת** derived from **עַשְׂתָרוֹת** (like the ellipsis of **בָּרָה** in **עַשְׂתָרוֹת** for **בָּרָה** **עַשְׂתָרוֹת**, Deut. 1: 4.), the name of a king of Tyre. Gesenius supposed the divinity **תְּבִנָה** to be originally Egyptian; but Movers claims for her an Assyrian origin. The tablets of Nineveh may decide the question, and fully identify **תְּבִנָה** with **חַנָּה**.

L. 2. b.—**דִּבֶּר מלך אַשְׁמָנָעִיר מלך צִירֹנוּם לְאָמֵר נְגַזְלָתִי**, i. e. “speaks king Eshmun'iyed, king of the Sidonians, saying: I have been carried away.”—On **נְגַזְלָתִי** for **נְגַזְלָתָה**, see *Monum.* p. 58; Prof. Green first suggested the possibility that the character following the **ת** of this word might be **צ**, which gave us our reading.

L. 3. a.—**בַּקְעָתִי בֵּין מִוסְכֵּר מִפְאָרִים יְתֻם בֵּין אֲילָמָתִי**, i. e. “I have been swallowed up (by Sheol) within my covert; there is an end of burthens within my vestibule.”—On **בַּקְעָתִי**, see *Lex.* sub **בָּלָע**, and *Prov. 1:12*. Respecting **מִוסְכֵּר** and **מִפְאָרִים**, see *2 Kings 16:18* and *Ezek. 40:7*; in the latter word, the fem. form takes the place of the masc. of the Hebrew: see *Monum.* p. 440. For the meaning given to **בֵּין**, comp. **מִבֵּין** before a sing. noun in Hebr., and the use of Arab. **بَيْنٌ** = intra, in the same connection. Observe, in reference to this passage, that the sarcophagus on which this inscription was found, was disinterred “near the walls of an ancient edifice.”

L. 3. b.—**וַיֵּשֶׁב אָנָכִי בְּחִילָהִי וּבְקֹבֶרִי**, i. e. “and I am reposing in my enclosure and in my sepulchre.”—On **חִילָהִי**, see *Lex.* sub **חִיל**: the word **חִיל** in Hebr. generally denotes a rampart around an open space. With line 3 compare *Is. 14:18*.

L. 4. a.—**בְּמִקּוֹם אֲשֶׁר בָּנָיתִי**, i. e. “in a place which I have built.”—**אֲשֶׁר** for **אֲשֶׁר** is explained by supposing an assimilation of **ר** to the following consonant, before the dropping off of the initial **א**.

L. 4. b.—**קָוָנָנוּ אֶת־כָּל־מִמְלָכֹות**, i. e. “my imprecatory prohibition in conjunction with all the kingdoms (is as follows).”—For the reading **קָוָנָנוּ** we are indebted to Mr. Turner: see *Buxtorf, Lex. Chald.* sub **קָנָם**. By **כָּל־מִמְלָכֹות** is to be understood the several kingdoms which at the period of the inscription composed the Phœnician confederation. Movers states (*Die Phœn.*, II. i. p. 550) that, in the time of the Persian supremacy, all the Phœnician cities were united in a confederation, at the head of which stood the royal cities of Sidon, Tyre, and Aradus; and that the central power of the union was a council, consisting of the kings of Sidon, Tyre, and Aradus (Sidon taking the lead), and three hundred other representatives of the three principal cities, together with the high-priest of Ashtoreth. This council took cognizance of affairs of peace and war, and doubtless of the interests of the common religion. The disturbance of the repose of the dead was viewed as a sacrilegious act: see line 9.

L. 4. c.—**וְכָל־אָדָם אֵל יִפְתַּח אֶת־מִשְׁכָּבִי**, i. e. “and let no man open my place of repose.”—The full form **אֶת־** for **אָתָּה** before the object is peculiar, but admits of no question. In the Punic passages of *Plautus*, this particle is *yth*; comp. also *Gesenius, Thes.* sub voce.

L. 5. a.—וְאֶל יִבְקַשׁ בֵּין מִנוּמִי פָּאֵרֶשֶׂר בֵּין מִנוּמֶת, i. e. “nor scrutinize, within my place of sleep, how it is with men within the place of sleep.”—The וְ of וְאֶל comes from line 4.

L. 5. b.—וְאֶל וְשָׁא אֲרִחָת-חִילָה מִשְׁכָּבִי וְאֶל יַעֲמֹס, i. e. “nor take away the enclosure of my place of repose, nor remove.”—The ס of יַעֲמֹס comes from line 6.

L. 6. a.—לְבָ מִשְׁכָּבְרִי, i. e. “the inner part of my place of repose.”—From line 3. b. and the parallelism in lines 5–6 between וְעַמֵּס לְבָ מִשְׁכָּבִי and אֶל וְשָׁא אֲרִחָת-חִילָה מִשְׁכָּבִי, it appears that by לְבָ is meant the קָבֵר within the חִילָה.

L. 6. b.—עֲזֹתָ מִשְׁכָּבְרִי אָמַר אַתָּה אָפָּנָי רַבְּךָ אֱלֹהִים, i. e. “if thou enterest my place of repose, although a man who art chief judge, like El.”—The change in this line to the form of direct address adds force to the threatening. With רַבְּךָ comp. רַב הַרְשָׁא = architect, in *Monum.* p. 134, Inscr. Cit. 4; the connection with line 6. c. indicates a play upon the word נָכָר. Respecting אֱלֹהִים, see *Die Phœn.*, II. i. pp. 105, 106, and I. pp. 254 ff., 316 ff. If El was, as Movers says, the local divinity of Byblus and Berytus, this reference to him implies some connection between Sidon and Northern Phœnicia; compare the mention made of Marathus in line 19.

L. 6. c.—תְּשִׁמְצֵא בְּרוּן מִכְלָמִילְכוֹת, i. e. “mayest thou hear a judgment by all the kingdoms.”—This clause imprecates a judgment upon the supposed offender, on the part of the Phœnician confederation: see note on line 4. b.

L. 7. a.—וְכָל-אָדָם אָשַׁר-יִפְתַּח עַלְתָּ מִשְׁכָּבִי, i. e. “and as for every man who shall open the entrance of my place of repose.”—The וְ of וְכָל comes from line 6.

L. 7. b.—אָמַר אָשְׁר-יִשָּׂא אֲרִחָת-חִילָה מִשְׁכָּבִי, i. e. “would that he who shall take away the enclosure of my place of repose.”—

L. 7. c.—אָמַר אָשְׁר-יַעֲמֹס לְבָ מִשְׁכָּבִי, i. e. “would that he who shall remove the inner part of my place of repose.”—שְׁכָבִי of the word מִשְׁכָּבִי comes from line 8.

L. 8. a.—אֶל יִפּוֹן לִמְיִ מִשְׁכָּב אֲתָדְפָּאִים וְאֶל יִקְבַּר בְּקָבְרִי, i. e. “let there not be prepared for any one whomsoever a place of repose in the society of the Rephaim, and let him not be buried in a sepulchre.”—On רְפָאִים, see *Thes.* sub voce.

L. 8. b.—וְאֶל יִפּוֹן לִמְיִ בֵּן וְיִרְוֹעַ תְּהִתָּ, i. e. “nor let there be prepared a son for any one whomsoever, and let it be ill with him below.”—The word תְּהִתָּ comes from line 9. “Below” = in Sheol.

L. 9. a.—לֹמִי וַיְסִיר קְדוּשָׁים מִתְּהִלָּבָא—i. e. “let whosoever is refractory have a judgment by the holy gods in conjunction with the kingdom.”—The ה of וַיְסִיר has the force of a relative: see Nordheimer, *Gr. Hebr.* § 1093, 2. a. On אֲלֹנִים, see *Monum.* pp. 368, 369, Pun. ap. Plaut., and compare the name *Abdalonus*, given to a Phoenician king by Quintus Curtius and Justin; the initial נ of this word is a permutation for ע: see Judas, *Étude Démonstr.* p. 111. The final נ of בְּנֵלֶבֶת is a fem. sign: see *Monum.* p. 440.

L. 9. b.—בְּרָאֵשׁ מַשֵּׁל בֵּן מֶלֶךְ צִוְּנוּם אֲרִתָּמְמָלְכָה—i. e. “through the head-rule of the son of the king of the Sidonians over the kingdoms.”—The words צִוְּנוּם אֲרִתָּמְמָלְכָה come from line 10. The פ of בְּנֵלֶבֶת is a permutation for ב; and the ה of צִוְּנוּם, the same for ר. With regard to the meaning of this clause, see note on line 4. b., and comp. line 6. c. The offender is threatened with a judgment by the protecting gods of the kingdom of Sidon, through the headship of Eshmun-’iyed’s successor over the Phœnician confederation.

L. 10. a.—אִם אֲדָם הַגָּא אֲשִׁיפָתָח עַלְתָּה מִשְׁכָּבִי, i. e. “would that that man who shall open the entrance of my place of repose.”—

L. 10. b.—אִם אֲשִׁישָׁא אֲחַתְּרִילְתָּרִי, i. e. “would that he who shall take away my enclosure.”—The word הַרְילָתָר comes from line 11.

L. 11. a.—נָא רִיחַרְדָּע מִמְּלָתָה תְּרִיא, i. e. “I pray that he may have experience of this saying.”—On the grammatical form of רִיחַרְדָּע, comp. *Gr. Hebr.* § 358; and for the meaning given to it, see Id. § 152.

L. 11. b.—אִם אֲדָם בַּיְהָרָה אֶל יְפֻזּוֹן לְמַיְשָׁה שְׂדָה שְׁלוֹם טֻוב, i. e. “would that the man who kills—let there not be prepared for any one whomsoever a field of sweet peace.”—The ב of טֻוב comes from line 12. On שְׂדָה, comp. *Monum.* p. 58.

L. 12. a.—בֵּן נְגַלּוֹת אָזְרָבְּנָה שְׁמַשׁ בְּאַכְּבָר נָח—i. e. “in the midst of the high-places of the Light, among those living under the sun, after the manner in which I am resting.”—With comp. מְגַלּוֹת בָּעֵל, recognized in *Monum.* p. 424 as the original of Maletthubalus, the name of a mountain in Mauritania; comp. also בְּבָנוֹת בָּעֵל in Numb. 22:41, and see 2 Kings 17:32. אָזְרָבְּנָה probably refers to Baal: comp. שָׁם מְאוֹר רִיבָּט in line 16. b., and see, on the sidereal significance of Baal and Ashtoreth, *Die Phœn.*, I. pp. 180 ff., 605 ff.

L. 12. b. { This passage is a repetition from line 2. b.—line 3. a. as follows:

L. 13. a. { This passage is a repetition from line 2. b.—line 3. a. as follows: בְּגַזְלָתָר בְּקַעַתָּר בֵּין מְסֻכִּי מְמַאֲדִים וְתָם בֵּין אֲלָמָתִי i. e. “I have been carried away, I have been swallowed up

(by Sheol) within my covert ; there is an end of burthens within my vestibule.”—

L. 13. b.—אָנֹכִי אָנֹכִי אֲשֶׁר-מַנְעֵיד מֶלֶךְ צִידוֹנִים בֶן, i. e. “as for me, me Eshmun’iyed, king of the Sidonians, son of.”—On the repetition of אָנֹכִי, see *Gr. Hebr.* § 851.

L. 14. a.—מֶלֶךְ הַבְּנִיתָה מֶלֶךְ צִידוֹנִים בֶן בֶן, i. e. “king Tabnith, king of the Sidonians, grandson of.”—

L. 14. b.—מֶלֶךְ אֲשֶׁר-מַנְעֵיד מֶלֶךְ צִידוֹנִים ? אֲפִי אַמְעָשָׂתָה עֲשָׂתָה עֲשָׂתָה, i. e. “king Eshmun’iyed, king of the Sidonians, and my mother Amashtoreth.”—The name of the king’s mother is probably a contraction from **אַמְתָּה** = the handmaid of Ashtoreth : see *Monum.* p. 132, Inscr. Cit. 2.

L. 15. a.—כּוֹהֲנָה עֲשָׂתָה רְבָתָה דְּפָלַכְתָּ, i. e. “priestess of Ash-toreth our lady, the queen.”—On the fem. sign **ה** in כּוֹהֲנָה, **רְבָתָה** and **דְּפָלַכְתָּ**, see *Monum.* p. 439. The title of **רְבָתָה** is given to the goddess **תְּנוּרָה** in several Phoenician inscriptions of Carthage.

L. 15. b.—בָת מֶלֶךְ אֲזֶם-מַנְעֵיד מֶלֶךְ צִידוֹנִים, i. e. “daughter of king Eshmun’iyed, king of the Sidonians.”—The name אֲזֶם-מַנְעֵיד is undoubtedly identical with אֲשֶׁר-מַנְעֵיד, by a permutation of נ for ש, whether the king referred to is the grandfather of Eshmun’iyed II. or not : it is quite possible that Tabnith married his sister, especially if she had not the same mother as himself.

L. 15. c.—אָס בְּנֵינוּ אֲרָח-בִּירַת—

L. 16. a.—אֱלֹהִים אֲרָח-בִּית דָן אֶרְץ יָם, i. e. “the gods, the house of judgment, of the land of the sea.”

L. 16. b.—וַיִּשְׁדַּנְנוּ אֲרָח-קְשָׁתָה רָתָה שֶׁם נָאֹר רָם וְאַנְחָנָה, i. e. “and we have established the (house of) Ashtoreth—let the name of the Light be exalted ! and it is we.”—The ש of **וַיִּשְׁדַּנְנוּ** is a permutation for ס. **קְשָׁתָה** is a contraction from **קְרִיעָתָה**, there being an ellipsis of בִּירַת (see note on line 2. a.), and **קְ** being the gen. sign, borrowed from the Syriac : see *Monum.* p. 144. Perhaps the building here spoken of was the residence of the priestesses of Ashtoreth ; line 18 shows that it was not a temple. For an ejaculation similar in form to that supposed in this and the next line, see *Monum.* p. 215, Inscr. Tripol. 1. Line 18. b. shows that **נָאֹר** was a title of Baal.

L. 17. a.—אֲשֶׁר-בְּנֵינוּ בֵית לְאָפִי מַרוֹד שָׁוֹעַ נָוֵה לְלָב הָר וַיֵּשֶׁב לֵי, i. e. “who have built the house of my mother, wide spread, rich, the light of the midst of the hill, and my abode.”—

L. 17. b.—**שֶׁמֶן מְאֹדָר רֹום וְאַנְחָנָה אֲשֶׁבְנִינֵי בְּקִירֶם**, i. e. “let the name of the Light be exalted! and it is we who have built the temples.”

L. 18. a.—**לְאַלְוִינֵי צִירְדוֹנִים בְּצִירְדוֹן אַרְץָם בָּיוֹת לְבָעֵל צִירְדוֹן**, i. e. “of the gods of the Sidonians, in Sidon, the land of the sea : the temple of Baal-Sidon.”—On **אַלְוִינֵי** for **אַלְוִיֵּנִי**, see *Monum.* p. 58. With **בָּעֵל צָר** comp. **בָּעֵל צִירְדוֹן** = Baal (tutelar god of) Tyre, *Monum.* p. 96, Inscr. Melit. 1.

L. 18. b.—**וּבִירָה לְעִשְׁתָּוֹתָה שֶׁם בָּעֵל**, i. e. “and the temple of Ash-toreth, the name of Baal (be exalted)!”—There appears to be an ellipsis, here, of **רִימָם**, which is easily supplied from the context: see lines 16, 17.

L. 18. c.—**וְעַד יָפַן לְגַן אַרְזָן מֶלֶכְרִים**, i. e. “and until the Lord of kings shall give to us” — **אַרְזָן מֶלֶכְרִים** means either Baal, or some superior human potentate: see the note on line 1. b. “Us” = our dynasty.

L. 19. a.—**אִירָה-דָוד וַיְפִירָה אַרְצָן צָר גַן דָּאָרָע אֲשֶׁבְתָּרָה**, i. e. “the delectableness and beauty of the land of Tyre, the garden of the plain country.”—The form of **צָר** in **צָר** and **דָּאָרָע**, as in **אַרְצָן** of l. 16. a., differs from that found elsewhere in the inscription; but the same form is used interchangeably with **אַרְצָן** in the names of Tyre and Sidon and the Sidonians, on the coins of those cities: see *Monum.* Tab. 34. At the date of this inscription, then, Tyre had separated itself from the Phœnician confederacy. The Tyrians, we know, did not act with the other states of Phœnicia in reference to submission to Alexander: see Diodorus, *Bibl. Hist.*, xvii. § 40.

L. 19. b.—**שְׁרָנוּ לְמִרְתָּה עַמְמוֹת אֲשֶׁפְעָלָה וְוַסְפָּנָה ל**, i. e. “we have taken possession for Marathus of the fortifications which she made, and we have added to.”—From a very early period, the city of Marathus and the island of Aradus lying opposite to it, were politically united under the king of the latter. In the time of the Seleucidæ, Marathus was destroyed by the Aradians. See *Die Phœn.*, II. i. pp. 100–102.

L. 20. a.—**מַעֲלוֹת בְּבוֹל אַרְצָן לְכַנֵּן כָּל-צִירְדוֹנִים לְעֹלָם**, i. e. “the citadels of the borders of the land, in order to protect all the Sidonians forever.” The initial **מַ** of **מַעֲלוֹת** comes from line 19. This word seems to have the same double meaning which **בְּמֻמּוֹת** has in Hebr.: comp. **אַזְרָה** in line 12. a. and Ps. 18:34 with 2 Kings 17:32. On **כָּל-צִירְדוֹנִים**, see *Die Phœn.*, II. i. p. 92: the name “Sidonians” is here applied to the people of all the kingdoms of the Phœnician confederacy, Sidon being the political head.

L. 20. b.—This passage is a repetition of line 4. b. as follows : קָוְנֵמִי אֶת־כָּל־מִמְּלֹכֹת, i. e. “my imprecatory prohibition, in conjunction with all the kingdoms (is as follows).”—

L. 20. c.—אַדְםָ אֶל רִפְחָה עֲבָדֵי, i. e. “and let no man open my entrance.”—

L. 21. a.—וְאֶל יָעַרְתָּ צַלְמָאָן וְאֶל יָעַמְסָ לְבָ מִשְׁכָּבְךָ, i. e. “nor pull down my entrance, nor remove the inner part of my place of repose.”—See the note on line 6. a.

L. 21. b.—אֶל רְשָׁא אֲרִתָּהִילָּת מִשְׁכָּבְךָ, i. e. “nor take away the enclosure of my place of repose.”—

L. 21. c.—לְמַרְיוֹן דִּין, i. e. “let whosoever is refractory have a judgment.”—Comp. line 9. a. We read יִסְחַר, here, by a slight alteration of the Phœnician text, substituting Δ for Γ .

L. 22. a.—מִאלֹנִים הַקְדוֹשִׁים אֶלְךָ וְקִצְוִין הַמִּמְלֹכֹת, i. e. “by these holy gods, and let the kingdoms cut him off.”—The initial \aleph of אֶלְךָ comes from line 21. אֶלְךָ , rather than אֶל , is sanctioned by *hily* in Plaut. 1, 9 : see *Monum.* pp. 368, 438. On the agreement of וְקִצְוִין with הַמִּמְלֹכֹת (masc. pl.) see *Gr. Hebr.* § 757. 2 ; and on the grammatical form of וְקִצְוִין , Id. § 82. 1.

L. 22. b.—הַוָּא וְאַדְםָ מֵי הַמִּתְּהָרֵם לְעוֹלָם, i. e. “him, and the man who kills ; so that it may be ill with them forever.”—The repetition of the pronoun which is the object of the verb וְקִצְוִין , is emphatic : see *Gr. Hebr.* § 865. 2. a.

To these notes may be properly appended some brief remarks on the contents of the inscription. The substance of it, as will have been seen from the translation given, is a series of direful imprecations against any one who may in any way violate the repose of the deceased king. But, what is of more importance, it incidentally adds to our lists of kings of Sidon the names of three in succession, of one dynasty ; mentions the public works of one of them, and of his mother ; gives intimations of the mutual relations of the principal cities of Phœnicia, and of the position of Sidon, in reference to the others, at the date of the inscription ; and indicates the sort of government then wielded by the Phœnician kings, showing it to have been theocratic. The particular gods who were the objects of worship are also named : Baal and Ashtoreth, the gods of Sidon and Tyre in the most ancient times of which we have any record (see 1 Kings 16 : 31, 11 : 33), and Eshmun, a recognized divinity of the Phœnicians. This inscription also presents a view of the state of

the dead, which is of great interest for comparison with the representation of Sheol in the Hebrew Scriptures, as, for example, in the fourteenth chapter of Isaiah. It is important to add, in respect to the language of the inscription, that it accords with the view now generally entertained of the Phœnician language, that it was nearly identical with the Hebrew in its words, inflections, and construction.

The connection of the dynasty referred to with personages of Sidonian history already known, involving the date of the inscription, is a point of the highest interest, as is apparent, not only in itself, but because the value of the contents of the inscription depends, in a great measure, upon its determination. We will, therefore, briefly state some grounds for the opinion that this inscription belongs to the latter half of the fourth century before Christ. It is to be observed, that the only Sidonian era, hitherto known to us, is that used on the autonomous coins of Sidon, which, as already stated, was coincident with B. C. 111; and it will be remembered that the numeral signs for the dates on those coins, as also on the coins of Ptolemais and Marathus which have been preserved, are identical with the numerals found in the first line of this inscription. One might be disposed, therefore, to count the year 14 of the inscription from B. C. 111, making its date to be B. C. 97. This conclusion, however, does not force itself upon us, and there are reasons for believing the inscription to be much more ancient; so that its era must be different from that of the coins referred to. A comparison of this inscription with those collected by Pococke in Cyprus, to which Gesenius assigns an age not long posterior to Alexander, at the latest, shows it to be older, paleographically considered, certainly not more recent, than those. To this is to be added, that one of those very inscriptions of Cyprus reads לְאַשְׁמּוּנִיֵּד — To Eshmun'iyed, giving us the same name as that of the king on whose sarcophagus the inscription of Sidon appears; and, considering the well-known intimate relations between Sidon and Cyprus, it seems not unlikely that the same person is intended. But this identification is rendered more plausible by what Diodorus tells us (*Bibl. Hist.*, § 42 ff.) of a king of Sidon named Τέννης, cotemporary with Artaxerxes Ochus, and subordinate to him, who revolted from the Persian king about B. C. 350. It has been already observed, that the name of the father of Eshmun'iyed II. of the inscription, הַבָּרִית, serves to confirm the supposed connection between that Greek name and the name of the goddess חַנְתָּה (חַנְתָּה). This, so far as it goes, would indicate an identity between Tennes and the Tabnit of the inscription. Now Diodorus says that Sidon, in consequence of the revolt under Tennes, was besieged by Artaxerxes, and at length, having fallen into the hands of the Persians, was set on fire and destroyed by the Sidonians themselves; and that Tennes, although he had betrayed his city, was

put to death by Artaxerxes. With these circumstances the tenor of the inscription of Sidon coincides in two important particulars. In the first place, several lines of this inscription are occupied with an enumeration of buildings erected, and such buildings as could not well have been wanting except in consequence of some casualty. These public works evidently constituted a leading feature of the reign of Eshmun'iyed II. But Sidon was rebuilt after its destruction in the time of Artaxerxes, and before Alexander's conquest of Phœnicia; for the latter, about B. C. 320, found a king reigning there, supported by Darius, and took the city (see Arrian, *Exped. Alex.* ii. 15, 6; Q. Curtius, *De Rebus Gestis Alex.* iv. 1, 15 ff.). In the next place, the mother of Eshmun'iyed II. is spoken of in the inscription as a reigning queen, for it appears that the architectural works commemorated were executed under her and her son's joint direction; which implies that her husband was no longer living. These coincidences render it quite probable that the father of Eshmun'iyed II., called Tabnith in the inscription, was no other than the Tennes of Diodorus. Another consideration, showing the inscription to be not later than Alexander's conquest of Phœnicia, is its frequent reference to a confederacy of Phœnician kingdoms, which can scarcely have existed after Alexander's system of administration over conquered countries had been established there.

The question remains, from what era is the inscription dated. In view of the circumstances which have been alluded to, it seems most probable that the era of this inscription is the re-building of Sidon between B.C. 350 and 320; and, as it is dated in the year 14, it may be set down as very near the truth, that it belongs to the latter half of the generation intervening between the destruction of Sidon in the time of Artaxerxes and its surrender to Alexander.

We now give place to an independent interpretation by our highly esteemed co-laborer Mr. Turner.

E. E. S.



VII. THE SIDON INSCRIPTION, WITH A TRANSLATION AND NOTES. By WILLIAM W. TURNER.

THIS document is provocative of many remarks palæographical, philological, historical, and mythological, with which scholars will doubtless favor the world in due time. I however shall confine myself almost wholly to contributing my mite towards the reading and interpretation of the inscription itself, though taking occasion to add such observations on the topics connected with it as shall spontaneously suggest themselves.